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CONTRIBUTORS
THIS ISSUE

include **Jeffrey N. Steeson** of Ft. Worth on the topic of Eucharistic hospitality; **Al Hsu** of the *London Church Times* interviews **John Stott** about living a single life as a Christian; **Carolyn S. Ellis** on the vitality of Boston's historic Old North Church; **Elizabeth Grove** of Birmingham provides a lovely sketch of the Oscar Wilde story; **Ralph Wood** of Baylor University considers the manner of our worship; **Andrew Mead** of New York City unveils the "three personalities" behind a much-loved Communion devotion; **Rex Perry** of Louisiana distinguishes lay from ordained ministry; Bishop **William Frey**, with a modern parable for the Sunday next before Advent; **Carol Anderson** of Beverly Hills brings us some "home truths" concerning Holy Scripture; **Raymond Kasch** of Tennessee considers the problem of the "3-Legged Stool"; and the popular writer, **William C. Morris** teaches us the meaning of Hallowe'en.

We hope that you will enjoy this number of TAD as much as we have enjoyed putting it together.

C. Frederick Barbee

FRONT COVER: *Suffer the Little Children*, Vogel von Vogelstein, Galleria d'Arte Moderna, Florence.

From the Editor and Birmingham's Dean . . .

ODIUM THEOLOGICUM

THAT IS THE OLD LATIN phrase for religious enmity. It is one of the worst things in the world; when brother hates brother and sister hates sister for the sake of God.

We have images of Bosnian Muslims and Bosnian Serbs, marching Orangemen and Sinn Fein, Indian Hinduism vs. Pakistani Islam. And we have the *odium theologicum* engendered by Bishop Spong!

None of us really wants this. None of us really wants anything but essential Christian unity, even while co-existing with differing insights and traditions. But human sin twists legitimate interpretations of particularity into badges of identity, and then into battle gear.

How can we, who put our weight upon the "Old, Old Story," resist the temptation to the *odium theologicum*? How, for example, can we explicitly reject the way of Spong without casting the first stone?

There are two ways forward. The first is, simply, meekness (St. Matthew 5:5). We note that Bishop Spong is quick to tar his detractors as "fundamentalists," "right-wing," "un-educated," "poorly

read," etc. His attack mode is his Achilles Heel.

We should not respond in like fashion. Meekness in the face of assertiveness is the Christian's strength. It was without exception Jesus' way during the Passion.

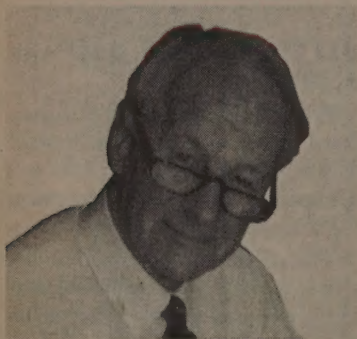
The second way forward, in eschewing the deadly *odium theologicum*, is the way of affirmation rather than the way of negation. When you read Spong's "attack on Christendom"—his books that go as far back as 1972—you cannot help but be struck by an overwhelming spirit of negation. "I deny that, I refute that, I reject that!" It is much harder to find what he affirms. What is he saying for the good?

In answering such voices, the tack to take is always that of affirming, not of negating. What do we believe? What do we live by? Here we will never go wrong if we focus on Christ, on His life, His manner of death, and the Hope we have in Him today.

We commend this tactic in speaking for the faith once delivered: the Christ-like spirit of meekness as we "stand up for Jesus."



ONE IS ONE AND ALL ALONE



John R.W. Stott
Rector Emeritus, All Souls',
Langham Place, London

Can you tell me about your own calling to remain single?

Gladly. In spite of rumours to the contrary, I have never taken a solemn vow or heroic decision to remain single. On the contrary, during my twenties and thirties, like most people, I was expecting to marry one day. In fact, during this period I twice began to develop a relationship with a lady who I thought might be God's choice of life partner for me. But when the time came to make a decision, I can best explain it by saying that I lacked an assurance from God that he meant me to go forward. So I drew back. And when that had happened twice, I naturally began to believe that God

meant me to remain single.

I'm now 76 and well and truly "on the shelf." Looking back, with the benefits of hindsight, I think I know why. I could never have travelled or written as extensively as I have done if I had had the responsibilities of a wife and family.

Do you struggle with loneliness?

Yes, certainly. God created us as social beings. Love is the greatest thing in the world. For God is love, and when he made us in his own image, he gave us the capacity to love and to be loved. So we need one another. Yet marriage and family are not the only antidotes to loneliness.

Let me tell you some of my own experiences in this area. To begin with, some pastors work on their own, isolated from their peers, and in consequence are lonely. But the New Testament plainly envisages that each local church will have a plural oversight. See, for examples Acts 14.23 and Titus 1.5. So in All Souls' Church in the heart of London we have always had a team ministry, and we have found it an enormous enrichment. I have also been greatly blessed by Frances Whitehead, my faithful secretary for more than 40 years, and by the "apostolic succession" of my study assistants. My current one is John Yates III from Falls Church, Virginia. We form a "happy triumvi-

rate," and much appreciate the chance to work together and support one another.

In addition, single people are wise to develop as many friendships as possible, with people of all ages and sexes. For example, although I have no children of my own, I have hundreds of adopted nephews and nieces all over the world, who call me "Uncle John." I cherish these affectionate relationships; they greatly lessen, even if they do not altogether deaden, occasional pangs of loneliness.

What are the main dangers to which single people are exposed?

Apart from temptations which face us all, the greatest danger is self-centredness. We may live alone and have total freedom to plan our own schedule, with nobody else to modify it or even give us advice. If we are not careful, we may find the whole world revolving around ourselves. So I have found it helpful to have six or eight friends, who are known as "AGE" (Accountability Group of Elders), with whom I meet several times a year, and whose advice I seek about my schedule, and especially about which invitations I should accept.

What then are the liberties which singleness brings?

Paul gives a straight answer to this

question. Unmarried people, he wrote, are "concerned about the Lord's affairs," how they can please him, whereas married people are "concerned about the affairs of this world," how they can please their spouse, and consequently their interests are divided (1 Corinthians 7. 32-34).

Single people experience the great joy of being able to devote themselves, with concentration and without distraction, to the work of the Lord.

Do you have a final word of advice for single people?

Yes! First, do not be in too great a hurry to get married. Human beings do not reach maturity until we are about 25. To marry before this runs the risk of finding yourself at 25 married to somebody who was a very different person at the age of 20.

So be patient. Pray daily that God will guide you to your life partner or show you if he wants you to remain single.

Second, lead a normal social life. Develop many friendships. Third, if God calls you to singleness, do not fight it. Remember the key text: (1 Corinthians 7.7).

—Al Hsu in Church Times

A PRAYER FOR THOSE WHO LIVE ALONE

I live alone, dear Lord,
Stay by my side,
In all my daily needs,
Be thou my guide.
Grant me good health,
For that indeed, I pray,
To carry on my work
From day to day.
Keep pure my mind,
My thoughts, my every deed.
Let me be kind, unselfish
In my neighbor's need.
Spare me from fire, from flood,
Malicious tongues,
From thieves, from fear,
And evil ones.
If sickness or an accident befall,
Then humbly, Lord, I pray,
Hear thou my call.
And when I'm feeling low,
Or in despair,
Lift up my heart,
And help me in my prayer,
I live alone, dear Lord,
Yet have no fear,
Because I feel your Presence ever near.

Amen.

—*The Church of the Messiah*
Glens Falls, New York

CHURCH MANNERS

There have been recent reports of Episcopalians and other Anglicans receiving communion at Roman Catholic masses. Those reports brought this response from the Rector of St. Andrew's Church, Ft. Worth:

THE ROMAN CHURCH does not permit non-Roman Catholics to receive the sacrament at its masses. The Episcopal Church follows a policy of eucharistic hospitality at its Communion Services, and it welcomes faithful members of other churches to receive Holy Communion. The Eucharist belongs to all Christians, we teach, and is a visible sign and foretaste of the unity of all believers in Christ.

On the other hand, the Roman Church believes that there must be substantial unity of faith and doctrine before Christians of different churches can receive Holy Communion together. It does not see Holy Communion as a means to an end (the unity that still must be achieved). The desire to celebrate the Eucharist together ought instead to encourage divided Christian communities to work harder to overcome their differences.

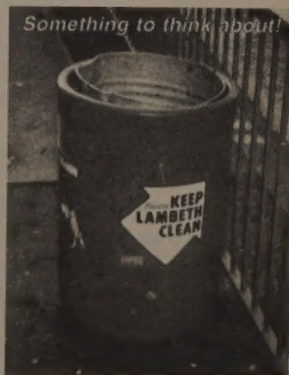
The Archbishop of Canterbury

recently has called on the Vatican to lift its ban on non-Roman Catholic participation in the Eucharist. He said that no Church should claim ownership of the sacrament. "The Eucharist does not belong to us, we do not own it, rather it is a gracious gift from God."

I find it presumptuous that we should invite ourselves to Rome's Altar. It makes us appear like awkward relatives who pine away because they do not get invited to family events.

We are better off respecting the teaching of the Church of Rome and attending to our own Altar, making sure that it is a place where the Lord Jesus Christ is honored.

—The Rev. Jeffrey N. Steenson



—Anglican World

Our back cover . . .

OLD NORTH, TREASURED AND GROWING

*" . . . And low! as he looks, on the
belfry's height*

A glimmer and then a gleam of light!

*He springs to the saddle, the bridle he
turns,*

But lingers and gazes, til full on his sight

A second lamp in the belfry burns . . ."

"The Midnight Ride of

Paul Revere,"

Henry Wadsworth Longfellow, 1861

MOST EVERYONE KNOWS of Old North Church, immortalized in Longfellow's poem as the site from which the lights of two lanterns set in motion an early scene in America's Revolutionary War drama.

What many don't know, however, is that this historic landmark in Boston's North End is actually Christ Church in the City of Boston, home to a burgeoning Episcopal congregation.

Sited on Salem Street, down the hill from the Copp's Hill burying ground, Christ Church was built in 1723 as the colony's second Anglican church; it functions today as one of 196 active congregations in the Episcopal Diocese of Massachusetts.

As such it must try to balance a patriotic role with a pastoral calling.

More than half a million people visit Old North each year, and

handling peak traffic, especially during the fall foliage season, is a challenge. On the busiest of days, the line of people waiting to enter Old North Church can stretch the length of the Paul Revere Mall to Hanover Street. Some visitors arrive individually and unannounced, others in busloads from cruise ships and conventions.

First a house of worship

Old North fully embraces its role in American history, as it has for more than 200 years, welcoming these visitors with open doors and guided tours and souvenirs to buy in the museum gift shop. As demand has increased, the gift shop, with a full-time staff, now carries hundreds of items available by catalogue. Revenues help pay for the upkeep of the church property, this year to include new restrooms and exterior steeple lighting.

"Sometimes it's hard to think of this as a church when you deal with history all week . . . [but] this is a living church, first and foremost a house of worship," Mr. Mark Chessor said.

Christ Church itself, a landmark on the National Register of Historic Places, looks much as it did in the 18th century, with high

box pews, center and side aisles, balcony with organ built in 1759 and a working clock built by parishioners in 1726.

Tall windows of clear glass flood the sanctuary with light and admit views of nearby trees and buildings, while the creak of pews and floors takes visitors back in time. The main aisle is graced by two large, brass chandeliers, each crowned with a dove of peace. Their candles were first lighted on Christmas Day, 1724, and are in use today for afternoon and evening services.

The Old North bell tower holds the first "peal of bells" rung in North America. These eight-change ringing bells were cast in England in 1744 and installed in the bell tower in 1745. The guild of bell ringers was founded in 1750, with Paul Revere, age 15, as one of its members.

In the 1970s, Old North leapt to national prominence with its role in our nation's bicentennial celebration. Through the efforts of its previous vicar, the Rev. Dr. Robert Golledge, Old North was the first stop that Queen Elizabeth and Prince Philip made on their historic visit to America in 1976.

More recently, demographic changes in Boston have brought single professionals, young married

couples, empty-nesters and families to urban neighborhoods, including the North End.

Building up parish life

Church membership at Old North is growing, and the church is responding by enhancing the role of the laity, providing programs for children and advertising them to the community, creating opportunities for fellowship and increasing outreach in the North End—in short, establishing traditional elements of parish life.

"We are putting in the basics of a congregational structure. People are not just window dressing," the Vicar, the Rev. Steven Ayres said.

Through outreach efforts Old North is trying to identify and attend to the needs of its neighbors in the North End, particularly young mothers and the elderly.

Marcia Casey, who has attended Old North for 20 years and is head of the Old North Gardeners, said, "We're very much an amalgam of a city community. People come from a variety of educational backgrounds, and we are much more diverse. The active committee structure we have now is a great joy."

—Carolyn S. Ellis, a parishioner at
St. Peter's Church in Weston, in
Episcopal Times
Diocese of Massachusetts
Photo: David Zadig

SPEAKing of the Arts . . .

OSCAR WILDE'S CHILDREN'S STORIES

OSCAR WILDE (1854-1900) knew he had arrived when W.S. Gilbert and Arthur Sullivan lampooned him, affectionately, in their 1881 operetta *Patience*. Fourteen years later, Wilde passed through a country of darkest tragedy when he went to prison to serve a sentence of hard labor. He is one of the most fascinating figures of the nineteenth century and one whose life has never been more discussed than it is today.

What is not often spoken of is Oscar Wilde's Christian faith. His deeply felt Christianity consoled him in prison and after prison, in the last, bleak three years of his life which were spent mostly in France. TAD seeks to bring to our readers' attention the children's stories of Oscar Wilde, published in 1888 and 1891. They were written with his two sons in mind. We believe they are gems of Christian literature.

If you only have time to read one of them — and once you have read one, you will wish to read them all — take "The Selfish Giant." In this parable of the Christ Child, a self-centered giant is punished for his

meanness to children, until at last a little boy inspires in him an act of compassion.

One winter morning the giant looks out the window and sees the boy, who has never returned after the giant's moment of kindness:

"Downstairs ran the Giant in great joy, and out into the garden. He hastened across the grass, and came near to the child. And when he came quite close his face grew red with anger, and he said, 'Who hath dared to wound thee?' For on the palms of the child's hands were the prints of two nails, and the points of two nails were on the little feet. 'Who hath dared to wound thee?' cried the Giant, 'tell me that I may take my big sword and slay him.'

'Nay,' answered the child: 'but these are the wounds of Love.'

'Who art thou?' said the Giant, and a strange awe fell on him, and he knelt before the little child.

And the child smiled on the Giant, and said to him, 'You let me play once in your garden, today you shall come with me to my garden, which is Paradise.'

The children's stories of Oscar Wilde are readily available in several editions. We believe they are a must, and not only for your children or grandchildren. ✠



THE UGLY, THE BEAUTIFUL, AND THE HOLY IN WORSHIP

TRUE WORSHIP MUST disclose the strange beauty of Christ's own brokenness. A Christological beauty requires indeed that worship never be aestheticized. We are not permitted to make worship into a high-brow performance designed for God's tasteful elite—a lovely concert followed by an eloquent lecture. The early Christians knew nothing of the later splendors in music and architecture that would become the hallmarks of liturgical worship.

The immensely difficult task for Christians is to find forms of worship that encourage an evangelical experience of God's nearness while also enabling an encounter with His otherness. I confess to have no ready answer to this vexing problem.

I do know, however, that much of contemporary worship is devoted to a chummy deity who cannot be the God of Abraham, Isaac, Jacob, and Jesus Christ. There is little of either beauty or holiness in the new "user-friendly" services that are being touted as the one way to have a living and growing

church. Music led by acoustic-band "praise-teams," jeans and jerseys as the preferred mode of dress, sermonettes devoted to human-interest topics, videos and other multimedia presentations addressing practical problems: these are the new means of worship designed to "reach people where they are;" to enable the unchurched to overcome their allergy for institutional religion, to win over the young who have not been nurtured in traditional hymnody and preaching, and thus to save dying churches from their moribund condition. That these contemporary services are sincerely intended is evident. That they are numerically successful is beyond question. But whether they are Christologically faithful is doubtful indeed.

Dr. Massey Shepherd argues that the liturgical year also radically reshapes our conventional notions of temporality. God's time does not circle about in a repetitive cycle of sameness, locking us into the glad-but-sad round of the seasons. For all of its transient beauty, nature's circle forms a great zero of annulment, canceling with wintry destruction all that has been wrought with vernal creation.

The Church's year, by contrast, is not circular and negating but linear and creating. Its first half

moves from Advent through Christmas and Epiphany to Ash Wednesday and Lent, thence to Maundy Thursday and Good Friday and Holy Saturday. Here we remember the great and terrible signs of our alienation from God, even as we rehearse his mighty acts to redeem them. Pentecost is the middle period of fifty days—from Resurrection and Ascension to the Outpouring of the Spirit—that prepares us for the second half of the church's year. There our worship moves steadily forward toward the Final Advent by appropriating the great fruits of Pentecost.

We return every November to ordinary Advent, says Shepherd, not in dreary repetition but in the confident conviction that God has moved us further along the road toward Kingdom Come. Unlike the fleeting joys of spring soon to be annihilated by the coming winter, the Christian calendar reverses the relentless inevitability of pagan and scientific time. Third chances and new beginnings are intrinsic to the rhythms of this unearthly beauty.

"The world will be saved by beauty." Thus speaks Prince Myshkin, the protagon-

nist in Dostoevsky's novel called *The Idiot*. He is right because he refers not to some dreamy notion of the beautiful but to the strange beauty of the crucified and risen Christ. True worship of this true God is grounded, therefore, in the Beauty that was born in a cow stall, in the Beauty that does down death by death, in the Beauty that has assumed our grotesque condition, thus enabling evangelical intimacy with the high and holy Lord.

—Dr. Ralph C. Wood
Baylor University

in *Reflections on
Christianity and The Arts*

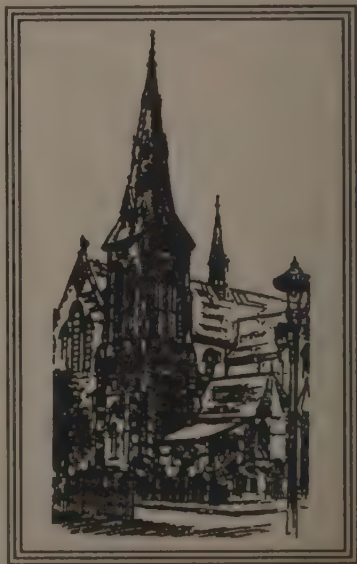


MICHAELMAS

AS EXPRESSED in the Creed, God created all things in heaven and earth, "things visible and invisible." As the collect for the feast of St. Michael and All Angels says, he "ordained and constituted the services of Angels and men in a wonderful order." The highest of the beings in the scale of creation are the angels. The concept of the angelic stands for the unity and order of the whole creation in the service of God. Their existence and work in the universe is testified abundantly in Scripture and the teaching of the Church. The angels are spiritual beings, certainly created before man. The word angel means "messenger," but that was not their first name. Their first name was "sons of God," and under that title they are described as wondering spectators of the creation of the world (Job 38.7) In the Epistle to the Hebrews, they are spoken of as "ministering spirits (spirits of worship) sent forth to minister for them who shall be heirs of salvation." From this passage we learn that their work consists in the worship of God and in the service of men. Scripture intimates that there are various orders or ranks in the angelic hosts: seraphim, cherubim, thrones, dominions, principalities,

powers, virtues, archangels, angels. The liturgy reminds us that we are surrounded by this tremendous host of angels and archangels and "all the company of heaven" engaged eternally in the praises of God in whose presence we are privileged to enter and participate. The tradition of the angels directs our minds to the vastness and richness of creation. To us the angels are ministers and guardians, spiritual companions expressing the love of God.

— *The Rev. Richard Cornish Martin*
in *Smoke Signals*
Church of the Advent, Boston



THE EXTRA MILE

IF YOU WERE TO ASK ME what I have learned after thirty-five years of ordained ministry, I would have to tell you that I have come full circle in my spiritual journey and find myself in many ways where I began. I remember a seminary professor during my first year at Virginia Seminary warning us not to get lost in what he called the "theological thicket." At the heart of the Christian faith, he said, is the commandment to love God and to love one another.

A lifetime later, I'm not always sure what that love looks like or requires of me, but I know that it is the heart and soul of the Christian enterprise and is played out in ways both great and small. I remember an unhappy, withdrawn woman named Marge who was a member of the parish I served in Ohio. She was often depressed and rarely responded to people even when someone spoke directly to her. Most parishioners avoided her with the exception of two or three who were convinced that if they tried long enough to reach her, she would eventually respond.

For a long time nothing happened. But gradually, she began to change. First, there were a few tentative smiles. Next, she began to look people in the eye as if to say, "I

exist." Finally, the day came when she started to enter into conversations, some of which she actually initiated.

I will always remember Marge as a person who was loved into wholeness because a few people had the patience to keep offering the gift of their love to her. That gift was given again and again even during a long barren period when there was no perceptible response.

I suspect most of us know a Marge or two. Perhaps we have stopped trying to reach them because we are frustrated by their lack of response. Maybe we have written them off as persons who really want to be left alone. We reason that giving is a two-way street, and if there is no response, well, at least we tried. To such circumstances, Love always replies, "Keep trying, go the second mile, offer the smile, say the word. Healing is always found waiting just beyond the brow of Golgatha."

—*The Very Rev. Walter H. Taylor*
Christ Church Cathedral, Houston

"How else but through a broken heart
may Lord Christ enter in?"

—*Oscar Wilde (1854-1900)*
The Ballad of Reading Gaol
pt. 5 st. 14

MANNA

I AM THE LIVING BREAD which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.—St. John 6:51.

Archbishop Thomas Cranmer is the author of the Prayer of Humble Access (Prayer Book p.337). But behind Cranmer are several authors. One is a Roman centurion who asked Jesus to heal a sick and dying servant. Another is a Canaanite woman who asked Jesus to deliver her daughter from demonic possession. Another is St. Thomas Aquinas. Finally, there is the Lord Jesus himself. We might well consult each author to appreciate the meaning of this great prayer.

By the way, the prayer gets its name, the Prayer of Humble Access, not from Cranmer, but from the Scots, who gave it that title in their Prayer Book of 1637.

Capernaum

If you go to the Holy Land you can see the ruins of Capernaum on the north shore of the Sea of Galilee. St. Peter lived there. Jesus stayed there with Peter. There are the ruins of a house church right near the shore. It is possible that this site is where Peter lived.

Across the street lie the ruins of

the synagogue. It was impressive. Capernaum was a flourishing commercial center in Jesus' day. The fishermen there did well. But Roman centurions did very well wherever they went, being the military backbone of what was called *Pax Romana*.

Our centurion lived in Capernaum. He was a God-fearer, respecting the monotheism and the ethics of Judaism. St. Luke says he built the Capernaum synagogue, which was not only a devout but a prudent thing for him to do, given the state of feeling in Israel about Roman occupation.

When Jesus, approached by the elders of the synagogue on behalf of the centurion, started to visit the soldier, the centurion, through friends, sent this message back: "Lord do not trouble yourself. I am not worthy to have you come under my roof. Only say the word, and my servant will be healed. For I am a man under authority with soldiers under me, and say to one, Come, and he comes, and to another, Go, and he goes." Jesus marveled at this message and said he had not found such faith even in Israel. The servant was healed in that hour. (St. Luke 7:1-10)

Crumbs

The next author is a pagan and a woman. But she calls Jesus "Son of

David," saying "Jesus, Son of David, have mercy . . . my daughter is grievously vexed by a devil." The disciples said, "Send her away; she is crying after us."

What ensues can only be called a kind of spiritual wrestling match between Jesus and the woman. Jesus says, "I was sent only to the lost sheep of the house of Israel." But the woman persists by kneeling in front of him and saying, "Lord, help me." Jesus then puts her to the test: "It is not fair to give the children's bread to the dogs." She will not take this as a No. "Yes, Lord, but even the dogs eat the crumbs that fall from their masters' table." As with the centurion, Jesus marvels. "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed at that moment. (St. Matthew 15:21-28)

The first half of *The Prayer of Humble Access* gathers up the approaches made to Jesus by the centurion and the Canaanite woman. "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table."

No amount of self-exertion and will power, no self-help courses or self-esteem therapy, nothing we

can produce will make us worthy to come to that Table, or, for that matter, to gather up the crumbs underneath it. We might just as well feel self-congratulatory and good about ourselves while standing with Mary and John at the foot of the Cross on Good Friday.

It is precisely at this point that the prayer takes hold of the Lord and wrestles with him. "But thou art the same Lord whose property is always to have mercy!"

Flesh

When Jesus, after feeding the five thousand, taught in the Capernaum synagogue, he spoke of the true bread that gives life. In a climactic statement, he said, "And the bread that I will give for the life of the world is my flesh." How can this be, his hearers asked.

"Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed and my blood is drink indeed. He who eats my flesh and drinks my blood dwells in me and I in him."

Many took offence at this. Many drew back and no longer went with Jesus. But Jesus said, "The words I have spoken to you are spirit and life." Jesus asked

Peter if he too would go away. "To whom shall we go?" said Peter. "You have the words of eternal life." (John 6:35 ff)

In the days of the early church, it was often said by non-believers that Christians held a cannibalistic rite in which they ate and drank the flesh and blood of their god. The realistic language of the Eucharist has perennially offended nonbelievers and sometimes troubled believers. When The Prayer of Humble Access was restored at St. Thomas Church, I received a letter complaining about its "primitive" language of eating flesh and drinking blood.

Primitive?

But that "primitive" language is the language of Jesus himself, and he used it repeatedly, just as he repeatedly told his disciples that he would be rejected and killed and raised on the third day. It is primitive, all right. It is the first principle of the Gospel, of coming to terms with what has been done for me on the Cross. Without it I have no life, I am dead. I have to take it right into my body and soul.

It was Thomas Aquinas who pointed out that Christ's life-giving body makes clean our sinful bodies, and that his life-blood thoroughly washes our souls. I think they should have retained

that from the 1928 Prayer Book. But they didn't, and what we have is still good enough. Having wrestled with our good and gracious Lord, having taken him up on his breathtaking kindness and courtesy toward ungracious sinners, we ask him to feed us.

Bear with me in reading the old conclusion: "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, [that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood,] and that we may evermore dwell in him, and he in us."

Take this great prayer deep into your heart. Live by His promise: His words are spirit and life. His life-giving flesh and blood are *manna* that will see us through our pilgrimage into the Promised Land.

—The Rev. Andrew C. Mead
Rector, St. Thomas Church
New York City

★ GERTRUDE LYONS has been the organist at Emmanuel Church, Kellogg, Diocese of Spokane, for 65 of her 82 years. "There's a high I get from playing every Sunday and practicing every Saturday afternoon," said Mrs. Lyons.

HOUSES OF GOD

IN A MASTERFUL WORK, *Houses of God: Region, Religion, and Architecture in the United States*, Peter W. Williams, editor of the series, *Studies in Anglican History*, gives us a fascinating look at how Americans shape their places of worship into multifaceted reflections of their culture, belief, and times. The nation is divided into seven distinctive regions in which the historical development of and geographic influences on religious building are traced. All denominations are covered, but Professor Williams pays special attention to the nuances of Episcopal architecture from colonial days to the present. Here is one of the more obscure notes:

One interesting response to the exigencies of frontier life is shown in a strategy that even the elite Episcopalians resorted to in the Dakotas, then as now a fearsomely difficult place to live. In the early 1890s William D. Walker, the missionary bishop of North Dakota, drew on the backing of Cornelius Vanderbilt and other wealthy sponsors to turn a Pullman coach into what became known as the "cathedral car." With folding chairs, this coach seated 80 at a

Book of Common Prayer service. Utilizing this unorthodox but highly utilitarian worship space, Walker visited a circuit of 53 small Dakota towns until the railroad balked at providing free locomotive power. Baptists drew on Rockefeller money to provide a similar mission, which was later replaced by Auto Chapel cars.

Readers interested in church architecture, liturgy, and American history will find this volume fascinating. University of Illinois Press, Urbana and Chicago, 1997.



**"Now, this ought to give
you the visibility you want
at the price you
stipulated."**

THE ANGLICAN CATHEDRAL IN SEOUL

THE CATHEDRAL CHURCH of the Dae Han Sung-Kong-Hoe (the Anglican Church in Korea) is believed to be the first authentic example of Romanesque-style architecture in East Asia and has taken 70 years to build. The cathedral is not only the central church in the diocese but the symbolic Mother Church of the Anglican Church in Korea.

Close to Toksu Palace in the busy city centre of Seoul, this great granite building, with its distinctive terracotta-tiled roof, has been a landmark for many years. The cathedral was designed by the English architect Arthur Dixon under the direction of Bishop Mark Trollope, the third bishop of Korea. Regular services had been held in a church building on the site since 1891, shortly after the arrival of Bishop John Corfe, the first Bishop of Korea. Building began on the cathedral church in 1926 during Japanese colonial rule, and the central nave was erected. Due to Japanese restrictions on imports and dwindling English contributions to the project, the cathedral was not finished. After liberation the original

design drawings were lost. However, hopes of finishing the work were renewed after a British Anglican, visiting the country for the 1988 Seoul Olympics, said that he thought he had seen drawings for the cathedral at a library in Lexington. The new extension work was begun when the drawings were retrieved.

Visitors to the cathedral are constantly reminded of the Church's history and witness. In the main chapel the sanctuary has twelve columns to symbolise that the faith of the cathedral community is based on the life and faith of the Twelve Apostles. The font dates back to Bishop Corfe's time. A cross on the outer wall was never damaged despite North Korean soldiers shooting at it during the Korean War. This inspired believers to keep the faith even in difficulties. A stained glass window installed in 1972 provides a memorial to the British Korean War dead. In the transept on the north wall there are portraits of the Anglican nuns and priests martyred during the Korean War.

Anglicans in Korea describe the cathedral as "a place where we can listen every day to the voice of God and the ceaseless sound of praying and praising, and experience sharing of love through the mystery of Holy Communion.

Using one-third of the budget for outside aid, the Church tries to serve society and to work for the people's development ... In order to gather the fruits of peace, Seoul Cathedral sows the seed of mission and plants Christian love and justice. It helps outsiders, farmers, rural churches and the urban poor...through which the Church shares love with those in need."

The cathedral's position in the green zone of the city provides people with a space for meditation, relaxation and meetings, and also provides a venue for concerts, and other educational and cultural events. The completed cathedral holds a congregation of 1,200 people. With five Holy Communion services every Sunday, and daily services, it is in constant use.



PLEASE PRAY FOR ME!

HOW OFTEN HAS this happened to you? You are talking with some Christian friends who are relaying the various activities facing them. At some point in the conversation, someone will say: "Please pray for me about . . ." Your friends know that prayer makes a difference, and they want that difference to happen in their lives.

Inevitably, you answer that you will pray for them. After all, we think it would be rude to say, "You know, I cannot make that promise to pray for you because I probably will not remember when the time comes." Instead, we just say, "Sure, I will." Do we remember to pray?

I think that many of us do not. We want to help. It is not that we are intentionally forgetful. Actually, we often pray for each other from time to time. I think the real issue is whether or not we think our prayer honestly makes a difference. If we really believed that God listens carefully to our prayers, and that our prayers genuinely affect the course of God's decisions, we would pray with more frequency and with more fervor.

Most of us do not believe that our prayers matter in the grand scheme of things. The intellectual problems surrounding God answering our prayers seem enormous to us. One might say, "Do you mean to tell me that the direction of the universe is affected by what I, a mere mortal, say to God? That is preposterous!" Or worse, "Do you mean that God's actions are, in some way, influenced by what I ask of Him? If so, then who is God?"

It is very difficult for any of us to imagine that the God of the universe has invited mere mortals to join Him in affecting the course of human history. Yet, that is exactly what Jesus teaches us in the Scriptures. Not only the words of Jesus, but also the whole of Scripture declare that human beings can pray in such a way that God's heart is touched and history is affected. This is the privilege God has granted to those who pray.

—The Rev. Gregory O. Brewer
Church of the Good Samaritan
Paoli, Pennsylvania

★ **VANDALISM** continues to plague city, suburban, and rural churches. But the doors can be kept open during the week by a rota of volunteers. Our churches are not for Sunday only!

HAS THIS EVER HAPPENED TO YOU?

AS YOU LEAVE CHURCH . . . as you come into the coffee hour . . . as you stand in line at a parish dinner . . . you see someone you don't recognize, and you think, "What happens if I ask this person if they are visiting and they tell me they have been a member here for 20 years? I'll be so embarrassed." And so you pass them by with perhaps a nod?

Part of being a parish family is the willingness to greet others whom we don't know, whether they have been members here longer than we have or not. Here is a suggestion:

—Don't approach and ask, "Are you visiting?" or "Are you new here?" unless you are absolutely sure they are. If "you" is the operative pronoun, it shifts responsibility from you to the other person and can possibly produce a defensive answer.

—Try this, "I don't believe we have met. My name is _____" or "I'm not sure I have met you. I'm _____." If the pronoun is "I", then I take responsibility and the other person doesn't feel put on the spot. Your answer is the truth—you don't remember having met

the other person if you have . . . and if they have been a member for 20 years, you still haven't met them, so no one should be embarrassed.

Making visitors welcome is an important part of being a church family and not one of the "frozen chosen." All of us were new somewhere, sometime, and would have liked a friendly smile and greeting. It is perhaps the easiest evangelism we can do.

—*St. Paul's Epistle
Shreveport, Louisiana*

RED LETTER OLD TESTAMENT

IN RESPONSE TO a recent article in TAD, Mr. George Dargan of Darlington, South Carolina, sent us information regarding a Red Letter edition of the *Old Testament*. Readers will be familiar with the Red Letter edition of the *New Testament* in which the words recorded as having been spoken by Our Lord are printed in red. But we were unaware that there was a 1901 edition of the Authorized Version in which Old Testament passages quoted by Christ or that have direct relation to incidents to which He referred are printed in red. Additionally, a red star follows a verse which indicates a prophetic reference to Him.

THERE IS A DIFFERENCE

WITH THE NEW ADVENT of lay ministry in many churches in the late 1960s, we have reached a point where we have clericalized the laity and secularized the clergy. Many believed for many decades that the only valid ministry was that of the priest. So if you were an active lay person, committed to the Lord and his church, the only way to fulfill your vocation was to get ordained. Obviously "there are a variety of gifts," so says St. Paul, and not everyone should be ordained. Instead of ordaining everyone, we started making "mini-priests."

Lay ministry in many places has come to mean only that work which is done by the laity in the sanctuary or around the church: lay eucharistic ministers, lay readers, acolytes, greeters, ushers, altar guild, and the like. Actually, lay eucharistic ministers and chalice bearers are known in the Roman Catholic Church as extraordinary ministers because administering the sacrament is the primary ordinary ministry of the priest. Therefore, it is an "extra" ordinary ministry of the laity and is extended to the laity when there is a shortage of priests or deacons. When laity

think of administering the sacrament as ordinary, it is an example of clericalizing the laity.

In a similar vein, we have seen more and more clergy striving to diminish the difference between priests and laity. One is not better than the other; being a priest is not a higher calling. However, there is a difference. The priesthood is a gift from God to the church, though we priests do not always act like it. I am surprised how many priests rarely wear clerical garb. Archbishop Ramsey, 100th Archbishop of Canterbury, said on several occasions to me, "Well, I see old Father so and so is going disguised as a layman again today." I have often wondered if the confusion over lay ministry which has resulted in lay ministry sometimes being nothing more than ecclesiastical busyness is the result of lazy priests.

Please do not misunderstand me. The various ministries offered by the laity around the church are crucial to the life of a parish. However, once again, there are only so many of those jobs to be done. Remember, the primary vocation of the laity is secular.

The baptized lay person is first of all called to be holy, like Jesus. He or she is to make Christ visible to the world by the way he or she lives and works. Some lay people

are moved to exercise great compassion to the sick and suffering and hungry of this world. But most are called by the Lord simply to be the best possible parent, or the best teacher, or the business person who upholds high ethics, or the artist who transforms beauty onto a canvas, or a musician who writes music which delights the heart and ears. The ministry of the laity is out in the world. And if we forget that, we will see the ethics and morals of the world decline. We will begin to see family-life go bad. Creativity will diminish. Beauty will be hidden. It will be harder and harder to find the transforming love of Christ out in the secular world where it is most needed.

I think it is time to have a renewal of lay ministry!

—The Rev. Rex D. Perry
St. Luke's Church
Baton Rouge, Louisiana



BULB

ONE OF THE MOST frequently reprinted items from a recent TAD was the cartoon which asked, "How many Episcopalians does it take to change a light bulb?" The response, "Change? What do you mean, change? My grandmother gave the church that light bulb!"

The Deacon at the Church of the Good Samaritan, Corvallis, Oregon replied:

Get real. The answer is 300:

A sexton to change the bulb;

The rector, the assistant rector, deacon, and seminarian to lead the ceremony blessing the new bulb;

The church secretary to make up the special bulletin insert with the bulb-blessing ceremony, including congregational responses: "Do you, the people of St. Swithin's-in-the-Swamp, promise to support this bulb in its work on behalf of this church?" "We do!;"

The choirmaster/organist to write and arrange a special Blessing of the Bulb anthem—the "Phos 100-Watt GE Soft White"—and 12 choir members to sing it;

An acolyte and two torch-bearers to sit around making faces at each other;

And 278 people in the pews thinking to themselves, "Is this service EVER going to end?"

ACTIVE PARABLE

IT HAD TO HAVE BEEN the last Sunday before Advent of 1976. I was visiting two mission congregations in the Colorado Rockies. The Gospel appointed was Matthew 25:31–46, the parable of the last judgment. “I was hungry and you gave me food, thirsty and you gave me something to drink.”

At the early service in Granby, I had preached on the opportunities that God gives us to see Jesus in the face of the outcasts, the forgotten, the hungry and the lonely. Given the propers for the day, it was fairly standard homiletical fare.

We drove another 40 miles or so to Kremmling for an 11 o'clock service. As I was getting vested in the tiny sacristy just off to the left of the sanctuary, I peeked out to see what the crowd was like and spotted what looked like a derelict weaving his way down the aisle. He seemed uncertain about where he was but finally chose a pew about halfway back from the front on what we used to call the “epistle side.”

Several members of the congregation seemed to avoid looking at him, acting as though he wasn't there. But there was no doubt about his presence. I could smell him from the sacristy.

We began the service, and got

all the way through the first two lessons before anything happened. I stood to read the Gospel, and when I got to the part about the hungry, the thirsty, and the other afflicted folks, our visitor finally came to life and focused enough to hear what I was reading. He jumped up from the pew, went to the center of the aisle, and in a voice full of surprise shouted, “Hey! That's all about me! I'm hungry and lonely and God has forgotten about me and nobody cares!” And he began to sob.

Rubric?

The Book of Common Prayer has no rubrics covering cases like that, so I laid down my book, went to the man, put my arms around him and told him that God hadn't forgotten about him, that somebody did care, and that we would do our best to meet his needs, whatever they turned out to be.

Fortunately, I had brought with me that Sunday two young men from our household community, and I asked them to take our guest to the parish hall, get him some coffee, and try to find out just what his problems were. They stood up and gently escorted our visitor out and ministered to him.

As soon as they left, I turned to the congregation and reflected that most of the sermon had just been preached.

We continued with the service and adjourned to the parish hall where our visitor was treated as guest of honor. It turned out that he was traveling east after a broken marriage, had been drinking, and realized when he got to Kremmling that he really needed some help. The church sign on the highway had caught his attention, and despite being a member of another denomination, he had pulled in to rest. We had a chance to counsel and pray with him for about an hour before he insisted on continuing his journey.

It took me a good many years to convince the congregation that he wasn't a plant, and that I hadn't hired some actor to help illustrate the Gospel. To this day, people in that congregation will say to one another, "Were you here the Sunday when. . .?"

I didn't arrange it, but I am convinced he was a plant, sent to us by a higher authority than that exercised by any bishop.

—The Rt. Rev. William C. Frey
retired Bishop of Colorado
and Guatemala
in The Living Church

~
Cartoon taddled
from Grace Church
St. Francisville, La.

OPTIMISTS



Makes plans to meet his wife at
8:45 after an 8 o'clock Vestry
meeting!



Puts her shoes back on when
the Rector says,
"In conclusion . . .!"

BAPTISM MADE SYMPLE

THE LAMBETH PALACE LIBRARY has acquired what it thinks is one of the earliest pictures of a parish baptism in print.

The woodcut (*below*) is one of 12 contained in *Thordynary of crysten men*, printed by Wynkyn de Worde, Caxton's assistant and successor, in 1502. The book is a manual for churchpeople, covering such areas as baptism, confession, the pains of hell and the joys of heaven.

The picture, showing the priest,



parents and godparents, could have come from any era, apart from the dress, of course—and apart from the medieval Roman custom of giving the baby a candle.

The text also betrays the pre-Reformation origins of the book,

advising the placing of salt in the infant's mouth before baptism to help drive out the Devil.

The book also covers emergency baptism, all too common in those days. It might be performed by "a woman, or other symple person;" and the author felt it necessary to point out that water should be used, not wine, cider, milk or brine.

—Church Times



ON THIS DAY

- Mend a quarrel.
- Search out a forgotten friend.
- Dismiss a suspicion and replace it with trust.
- Write a letter to someone who misses you.
- Encourage a youth who has lost faith.
- Keep a promise.
- Forget an old grudge.
- Fight for a principle.
- Express your gratitude.
- Overcome an old fear.
- Appreciate the beauty of nature.
- Tell someone you love them.
- Tell them again and again.

—St. Luke's, Hilton Head
South Carolina

THE WINDOWS

Lord, how can a man preach thy eternal word?
He is a brittle, crazy glass;
Yet in thy temple thou dost him afford
This glorious and transcendent place,
To be a window, through thy grace.

But when thou dost anneal in glass thy story,
Making thy life to shine within
The holy Preacher's, then the light and glory
More rev'rend grows, and more doth win;
Which else shows waterish, bleak, and thin.

Doctrine and life, colours and light, in one
When they combine and mingle, bring
A strong regard and awe; but speech alone
Doth vanish like a flaring thing,
And in the ear, not conscience, ring.

George Herbert (1593–1633), country vicar and poet, also wrote *A Priest to the Temple: or The Country Parson*, probably his most famous work. Despite this particular poem's attitude toward the spoken word, Herbert's words continue to ring in our churches. Three of his more popular hymns are "King of glory, King of peace" (Hymnal 382), "Let all the world in every corner sing" (Hymnal 403), and "Come, my Way, my Truth, my Life" (Hymnal 487).

—The Very Rev. Samuel G. Candler
Dean, St. Philip's Cathedral, Atlanta

THE "AGENDA" OF SCRIPTURE

THERE HAS BEEN much heat — and not much light — in the Episcopal Church in the last years over the issues of abortion and homosexuality. They have become the "agendas" of the church it seems. They are important. But an Anglican Institute talk I listened to recently by Dr. Richard Hays of Duke University, a renowned New Testament scholar, reminded me that if we take the New Testament seriously, the agenda changes drastically. In what Hays calls "The Agenda for a Scripture Based Community", the issues are very different. These are the key elements of a New Testament based church as Hays sees them:

- **The renunciation of violence:** (St. Matthew 5:38-48; Romans 12:14-21). The Christian community is called to embrace a new way of living: the ministry of reconciliation, the forgiveness of enemies, suffering in the face of injustice, enduring persecution, scorn and the Cross. It makes no sense except as we see vindication by eternal life. Otherwise it becomes a romantic notion or the essence of futility.

- **The sharing of possessions:** (Matthew 6:25-34, 25:31-46; Mark 10:17-22; Luke 12:32-34; Acts 2:42-47, 4:32-35; 1 John 3:17-18). The economy of the Kingdom is that money should never be a driving force for Christians, and *all* that we have should be offered to God. No one should be in need in the Christian community. What we have should be shared.

- **The breaking down of ethnic divisions:** (Acts 10:34-35, 15:1-35; Galatians 3:28; Ephesians 2:11-22). Just as non-Jews were included in the life of the early church, so too should all people be united in fellowship under Christ.

- **The equality of men and women in Christ:** (Galatians 3:26-28; Ephesians 5:21). Just as Jesus by his radical treatment of women as people of worth modeled the equality of the sexes, so too the new community in Christ witnesses to a discipleship of equals.

All of these are a "radical" sign to the world that in Christ we as a community are a "new creation", not formed by the world but formed by God's spirit. It is a daunting prospect but liberating for all who will respond to it.

—The Rev. Carol Anderson, Rector
All Saints' Church
Beverly Hills, California




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 **Uncommon Gifts: One Man's Story of Transforming Disabilities into Blessings**, James S. Evans; foreword by Colleen Townsend Evans and Louis Evans.

This unparalleled story describes a boy's struggles to overcome severe learning problems and hyperactivity to become a successful adult. Born into a nurturing family, Evans nevertheless battled self-hatred and deep emotional wounds because of his differences. Yet he learned how God can transform our weaknesses into strengths.

This book is a must for teens and adults with learning disabilities, as well as for teachers and parents who deal with children with attention deficit, hyperactivity, dyslexia, or other learning difficulties. **Item H134T** (softbound, 200 pp) \$13

 **The Christmas Box**, starring Richard Thomas, Annette O'Toole, Kelsey Mulrooney, and Maureen O'Hara.

Superbly acted and wonderfully plotted, this heartwarming holiday classic will delight your family for years to come. Poignant and moving, *The Christmas Box* is truly a once-in-a-lifetime special film with an eternal message of renewed hope and never-forgotten love. Give your family a truly memorable gift at Christmastide - watch this film together. **Item BG32T** (video, 90 min, color) \$16

 **The Gingham Dog and the Calico Cat**, narrated by Amy Grant, music by Chet Atkins, illustrated by Laszlo Kubinyi (for ages 4 and up).


Your family will enjoy this endearing story about two Christmas presents—a dog and a cat—who fall out of Santa's sleigh. By working together—something that doesn't always come naturally—they find their way to their new home. And, through their example of love for one another,

er, they bring harmony to an entire household.

"There's a gentle quality to the story . . . Its quiet tone should appeal to many children - its message to many adults."

- Guide to Children's TV


Item BG34T (video, color, 30 min)
\$14

 **Living in the Maybe: A Steward Confronts the Spirit of Fundamentalism**, by Christopher Levan, principal of St Stephen's College in Calgary and Edmonton, Alberta, Canada.


This engaging volume points a way forward in the anxious search for certainty that grips our churches amid the growing relativism of today's culture. Building on the paradox inherent in the biblical concept of stewardship, Levan urges us to begin "living in the maybe," a perspective on life that he believes offers not only an effective model for confronting today's confused times on the personal level but also an effective means for revitalizing the Church.

Through an exploration of the themes of faithfulness, wealth, and happiness, Levan argues that the idea of stewardship contains a foundational dialectic that offers an antidote to our culture's hunger for eternal fundamentals. By looking carefully at both the biblical and theological roots of each theme, he shows how the biblical notion of stewardship provides a locus and a pattern for shaping an appropriate Christian

response to the apprehensions of our turn-of-the-millennium culture. **Item E476T** (softbound, 182 pp, bibliography, index) **\$18**

 **The Night Before Christmas**, narrated by Meryl Streep; music by Mark O'Connor, The Edwin Hawkins Singers, Christ Church Cathedral Choir, Van Dyke Parks, Sarah W. Nell, and Meryl Streep; illustrated by William Cone, Greg Couch, Vivienne Flesher, Bill James, and Tom Christopher (for ages 5 and up).

Dim the lights and gather around the freshly-trimmed tree for a magical Christmas Eve experience that will become a family tradition. With a heartfelt reading of the beloved poem by Clement C. Moore and stirring, illustrated renditions of your favorite carols, this wonderful collection of holiday classics captures the nostalgic spirit of Christmas. **Item BG38T** (video, color, 30 min) **\$14**


 **The Oxford Group & Alcoholics Anonymous: A Design for Living that Works**, by Dick B; foreword by T. Willard Hunter.

Scholarly, comprehensive, unique! A.A. was an integral part of the Oxford Group in the early 1930s, and this book contains the only study of the Oxford Group's contributions to early A.A.'s Big Book, Twelve Steps, and Fellowship. You will find here the Oxford Group's biblical roots, the origin of its ideas, details on its

beliefs and practices, its influence on early AAs and their high success rate, and where its concepts can be found in today's A.A.

"Dick B is performing a service to our whole field by describing the historical and spiritual roots of recovery from alcoholism." – Paul Wood, PhD, President, National Council on Alcoholism and Drug Dependence

Item GBLIT (softbound, 411 pp, bibliography, index) **\$19**

 **Saint John in Exile**, starring Dean Jones.


Imprisoned, John, the last living disciple of Jesus's twelve, remains full of humor, strong of spirit—and obstinately spry. Through his eyes we relive the moving events in which Jesus Christ changed the course of human history.

A stirring stage performance filled with vibrancy and heartfelt drama.

"Don't miss this film!" – Billy Graham.

"Fascinating. That rare chance for an actor to stretch his art fullout." – Charles Champlin – *Los Angeles Times*

Item BG05T (video, color, 92 min) **\$21**

 **The Soul in Balance: The Gardens of Washington National Cathedral**; photographs by Alexandra K. Scott; texts chosen by Heddy F. Reid.

A visually breathtaking and spiritually nourishing book. In these pages you are invited to share a vision of the gardens, here illuminat-


ed by brief spiritual and biblical texts. The photographs and accompanying meditations move us into quiet and sometimes surprising places of reflection.

The gardens of Washington Cathedral make up one of the country's great urban green spaces. They are part of the Cathedral close, a 57-acre preserve that is visited by almost a million people each year. Visitors from all countries and faiths come to these gardens to find beauty, solitude, and renewal.

The book's Botanical Notes describing the historical and biblical significance of the Cathedral's plants and trees will intrigue gardeners and non-gardeners alike. **Item EP03T** (softbound, 95 pp, color) **\$24**

Of related interest:

The Washington National Cathedral: This Bible in Stone, by Robert E. Kendig, **Item EP01T** (softbound, 176 pp, glossary) **\$32**


 **Squanto and the First Thanksgiving**, narrated by Graham Greene, music by Paul McCandless, illustrated by Michael Donato (ages 6 and up).

Discover the moving, true story of the Native American named Squanto, who is captured from his beloved Pawtuxet tribe, taken to Spain, sold into slavery. Years later Squanto regains his freedom and embarks on a miraculous journey back to his homeland where he teaches the Pilgrims how to survive the difficult early years in the

Plymouth colony—culminating in the first Thanksgiving celebration. A touching drama about trust, faith, and renewal.

"It is beautifully done in every detail. The whole style – the dissolves of the pictures – is just perfect. It is something people shouldn't miss. You'll watch it again and again year after year." – Michael Medved and Jeffrey Lyons, *Sneak Previews*

Item BG33T (video, color, 30 min)
\$14


 **What He Did for Love: A Companion for the Forty Days of Lent**, by Francis X. Gaeta, pastor of the Roman Catholic parish of St Brigid's, Westbury, Long Island, New York.

Lent is a time of fasting – we fast from: discontent, anger, bitterness, self-concern, despair, guilt, suspicion, laziness.

Lent is a time of feasting – we feast on: gratitude, forgiveness, compassion, commitment, hope, truth, patience, the mercy of God.

This daily scriptural meditation book for Lent (and why not give copies as Christmas presents so that the recipients might be well prepared for a good Lent?) also includes reflections on **The Fourteen Stations of the Cross** and **The Seven Last Words**. "What this book is meant to do is to bring us to the word of God each day for fifteen minutes. In that period of time we will be allowing the Lord to touch gently our hearts and teach us how to pray. ...We will be preparing to renew our life with

the Lord at the beautiful moment of the renewal of the Baptismal Promises at Easter Mass," says the author. **Item R511T** (softbound, 126 pp) **\$7**

 **The Reading & Preaching of the Scriptures in the Worship of the Christian Church**, by Hughes Oliphant Old, a pastor and a member of the Center of Theological Inquiry in Princeton, New Jersey.

The first two installments in a comprehensive multi-volume study, **Volumes 1 and 2 of "Reading & Preaching"** canvass the history of preaching from the words of Moses at Mount Sinai through such early church fathers as Augustine and Gregory the Great. The author explores the theme of preaching as Christian worship by surveying how the reading and preaching of Scripture has been done by some of the greatest preachers in our Christian heritage. In the process, Old seeks to help contemporary preachers "recover what seems in our day to have become a lost art."

"Easily the best history of preaching ever written, one that will serve generations of those whose faith comes by hearing." – William Edgar, Westminster Theological Seminary

Volume 1: The Biblical Period (soft-bound, 346 pp, bibliography, index)
Item E472T, \$35

Volume 2: The Patristic Age (soft-bound, 481 pp, bibliography, index)
Item E473T, \$42



Interview with mystery writer P.D. James

DEVICES & DESIRES

You have long been a champion of Cranmer's Book of Common Prayer and the King James Version of the Bible, notably fighting for their continued use in Church of England services. Is this a cultural battle for a disappearing language or a religious one for a disappearing faith?

I think it is both. There are real problems here because the theology of the Prayer Book is Cranmerian Protestant theology, and there are quite a number of people in the church who find that theology not as attractive as other more up-to-date theologies. But it represents a unifying force for the church. Because these are incomparable prayers, they meet spiritual needs in a way that inferior prayers simply do not. As a writer, I feel strongly that God ought to be offered the best; I think a musician would feel that, too. It is not good being too elitist about it; if people want to worship with happy-clappy jingles and so on, then who am I to say they shouldn't? But I think that those who would like to worship him in the beauty of holiness, with these incomparable collects and prayers, should not be denied that.

I would like to see the Prayer Book used far more, because unless

people get to know it, what is the point of offering the choice? Unless at theological colleges young ordinands come to love and respect it, they won't use it in their churches. Great literature has a spiritual force. And the Prayer Book and the Bible are great literature.

Beyond The Poetry

There is an argument that so-called Prayer Book religion is exclusive and elitist. What is interesting is that for over 400 years the English people grew up with the Prayer Book and knew its major services by heart. They did not find it impossible to understand; they did not feel that it was remote from their lives. I made a fuss on the Liturgical Commission by objecting to the replacement of *devices* (in *devices and desires of our own hearts*) with *schemes*. The phrase *devices and desires* perfectly captures what sinning is. When I think of the time I have spent devising little ploys and pleasures for myself—that to me is precisely devising my own desires. But they dropped it—and blew the alliteration, too.

It goes beyond the poetry.

— Books and Culture

CANDELABRA OR STOOL?

IT IS VERY TYPICAL to be taught in the average confirmation class that Episcopalians look to three sources of authority: Scripture, Tradition and Reason. While Scripture is supposed to be the final authority of these three, the evidence of that is lacking in too much of the church. For example, at a recent Diocesan Convention the comment was made in a committee hearing, "We are governed by the three-legged stool of Scripture, reason and tradition and we have learned that the longest leg of the stool is reason." (I suppose I was out of the room when we took that vote). Not only is it inaccurate to say that reason is the longest leg of the stool, the reality is *there is no stool!*

Three Legs?

Richard Hooker is the one we credit for giving us the three-legged stool. He did indeed speak of Scripture, Tradition and Reason, but he spoke of them in very different terms than we use them today. It is important to know first that Hooker was arguing against the Puritans who had an uncritical acceptance of Scripture as authority for *all* of life. To the Puritans, Scripture not

only shows us the way to salvation, it tells us how to dress. Thus practices of dress became as important to them as matters of doctrine. Hooker maintained that we need to distinguish between essentials and non essentials. We see this kind of conflict of views today.

Hooker wanted to protect the church from a literalism about Scripture not in an attempt to dilute the authority of Scripture but in fact to defend the authority of Scripture.

While Hooker defends the use of reason, he is also careful to say what reason is not. This is seldom mentioned in the three-legged stool analogy. Some today teach that reason is to act as a counterweight to Scripture in order to achieve balance. But Hooker saw it as a counterweight to customs that kept people in darkness. Thus reason argues against blind obedience to the Pope — not against the Virgin birth, as Bishop Spong contends.

Hooker was careful to point out that reason is *not* given to us due to inadequacies in Holy Scripture. He said, "*Unto us the word of God being in respect of that end for which God ordained it, is perfect, exact and absolute in itself. We do not add reason as a supplement of any maim or defect therein.*" (*The Rev'd John Keble, editor, The Works of That Learned and Judicious Divine Mr. Richard Hooker, I:371*) If reason is

not a supplement to the limitations of Scripture, then what is its use? Reason, for Hooker, was a tool of the Holy Spirit through which we understand Holy Scripture. Reason is not the voice of God, reason is one of our senses by which we "hear" the voice of God.

Oprah?

Another important distinction between Hooker's use of reason and the stool analogy is that the stool analogy portrays equal but distinct sources of authority. This misunderstanding leads some to say "I know what the Scripture says, but I am waiting for the insight of _____" (General Convention, scientific findings, Oprah). Hooker, however, taught that it is reason which instructs us that Scripture is the Word of God, and the Word of God is the final authority. Reason is not the longest leg of the stool. "*Scripture indeed teacheth things above nature, things by which our reason by itself could not reach unto.*" (Keble I:371).

A third important distinction between Hooker and the common view of the stool is that today we tend to define reason, as it has come to us through the Enlightenment, as autonomous and skeptical. By this definition, if the literal resurrection of Jesus does not make sense to me, then I can flee to "rea-

son" and I can still be a good Episcopalian. But for Hooker, reason was "*the collective wisdom of the whole body of the church*" (Sykes/Boothy *The Study of Anglicanism*, p.108). Reason is not a "what makes sense to me" proposition, it is "*the universal consensus inspired by God down through the ages.*" (Wilmer, "Hooker on Authority," *Anglican Theological Review*, no.33: 102). Thus, since Scripture teaches the physical resurrection of Jesus and the holy catholic church has confessed it through the ages, I may be able to deny it but I cannot call myself a good Episcopalian (or a faithful Christian) if I do so. If I refute the universal consensus of the church, Hooker would call that pride not reason.

Catholic

What is the use of tradition? Is it an equal but distinctive source of authority? To determine this, we should go to another great Anglican apologist, John Jewel. Jewel, as Hooker, appealed to the Church Fathers in his writings, but he appealed to them as interpreters of Scripture not as independent authority. Tradition guides us where the Scripture is silent, and tradition can help us to understand Scripture. But tradition is not an equal authority to Scripture. This is the precise point at which Jewel

defended the Church against Rome. For Jewel, nothing could be called catholic unless it was apostolic, which is to say, nothing could be required for right belief except that which is stated in the inspired writings. He said, "*There were some orders in the Primitive church commanded by God and some others devised by men, for the training of the people. Such orders as were commanded by God, may not be changed in any case, only because God commanded them. For God is everlasting, so his words and commandments everlasting. Of the other side, such orders as have been devised by men may be broken, upon some good consideration, only because they were men that devised them.*" (Booby, John Jewel as Apologist of the Church, p.131, 132).

The Bible

The all too common misinterpretation of the three-legged stool analogy is at the root of many of the conflicts that vex the church today. If we continue with this attack upon Truth, we will drown in a sea of subjectivity. The stool is broken and I think that rather than attempting to repair it, we should abandon it and seek a different analogy. We must return to the Reformation principle of the primacy of Holy Scripture.

God uses the inspired consensus of the church (reason) and he has spoken through the counsels of the church (tradition), but we do not need to give the false illusion that our Anglican heritage offers a low view of biblical authority. Listen again to Jewel on Scripture, "*There is no sentence, no clause, no word, no syllable, no letter, but is written for thy instruction: there is not one jot but is sealed and signed with the blood of the Lamb*" (Jewel, *The Works of Jewel*, IV:1175). If we must have an analogy, perhaps it can be a candelabra of three arms. The central dominant arm is scripture and the two lesser lights on either side are reason and tradition.

Whatever analogy we use, it must be faithful to what has been delivered to us and not a new and revised version. Hooker and Jewel took great care to defend their doctrine of interpretation as being scriptural and that is why it worked and why it has stood the test of time. We do them an injustice and ourselves a disservice if we distort their teaching.

*This Word is true manna . . .
in it God showeth unto us his glory
by it he will be known to us
by it he will be honored by
His creatures.*

—The Rev. Raymond Kasch
All Saints' Church
Smyrna, Tennessee

*A TAD Editorial***ODDIE'S FORMULA
FOR SECESSION**

WILLIAM ODDIE is a Roman Catholic journalist who was formerly a priest in the Church of England. Recently he has argued, most vigorously, that it is time for traditionalist Anglo-Catholics to depart, as a whole constituency, to Rome. He believes that the ordination of women make it impossible for conservatives within the Anglo-Catholic body to remain within the C. of E.¹ Why not "let the Anglo-Catholics go"? That is William Oddie's phrase.

TAD rejects the argument whole cloth.

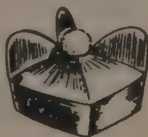
We understand the Anglican Communion as being able, with hard work, vigilance, and the flexibility which comes from our history, to maintain within itself three distinct bodies of Christians: the Liberal, the Anglo-Catholic, and the Evangelical. We do not understand the Church as lowest common denominator. Rather, the reality has been an umbrella sheltering three distinct understand-

ings of the faith for 450 years.

In order for this reality to work, however, respect must be shown to each of the bodies. We should never *force* Anglo-Catholics to go against their conscience in matters of ministry. We should never *force* Liberals to say more than what the Creeds themselves affirm. We should never *force* tradition minded Episcopalians to cast off the Cranmerian Prayer-Book. We should never *force* Evangelicals in matters of faith and order to move further than their conscience allows.

We plead for plurality in the institution of the Church! We resist authoritarian bishops who trample on conscientiously held convictions. We affirm the nature of our Church as a tripartite entity sheltered under one roof for half a millennium.

God forbid we should wish to "let the Anglo-Catholics go"! ✝



¹"In 1992 . . . the Anglo-Catholic wing of the Church of England was finally and irreversibly defeated over an issue which it correctly saw as threatening its very existence." (Quoted from "A Chance for Reunion?" in *Celebrate* (Church of England magazine), June/July 1998, p. 23.)

Our front cover:

JESUS AND CHILDREN. . .

HAVE YOU EVER noticed this: Jesus was so taken with children.

Consider the constant thread of relationship Jesus had with children (with thanks to John Piper for the spark of his insights):

1. Jesus was a child. *For unto us a child is born, unto us a son is given; and the government will be upon his shoulders.* (Isaiah 9:6)

2. Jesus took children in his arms and blessed them. *"Let the children come to me, and do not hinder them". . . and he took them in his arms and blessed them, laying his hands on them.* (Mark 10:14, 16)

3. Jesus healed the child of a foreign woman. *"O woman, great is your faith! Be it done for you as you desire."* And her daughter was healed instantly. (Matthew 15:28)

4. Jesus cast a demon out of a child. *And Jesus rebuked him, and the demon came out of him and the boy was cured instantly.* (Matthew 17:18)

5. Jesus used a child's loaves and fishes to feed five thousand people. *"There is a lad here who has five barley loaves and two fish; but what are they among so many?"* Jesus

said, *"Make the people sit down."* (John 6:9-10)

6. Jesus said you should become like a child. *"Truly I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven."* (Matthew 18:3-4)

7. When Jesus came, children cried: *"Hosanna to the Son of David."* *The chief priests saw . . . the children crying in the temple, "Hosanna to the Son of David."* (Matthew 21:15)

8. Jesus said that if you receive a child in his name, you receive him and the one who sent him. *"Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me."* (Mark 9:37)

—The Rev. John MacRreadie
Barr III, Rector

Church of the Holy Comforter
Sumter, South Carolina



A PROMISE FOR OUR CHILDREN

THE CHILDREN'S CHRISTIAN Education Committee has developed new goals. Some of the tasks we are doing well, but some represent a new focus.

This year our promises to you as parents concerned for the spiritual growth of your children, will be outgrowths of the goals we already have adopted.

This Year in Sunday School

- your child will learn the great stories of the Bible,
- your child's teachers will show Jesus' love for them and example to them,
- your child will be taught that there is a connection between our faith and our actions, that what they do affects God's creation—each other, mankind, all living creatures, and the environment,
- your child will have the opportunity to express praise and thanksgiving, which are the natural outgrowth of faith, through music, art, drama, and lessons.
- your child will be guided by our belief that children can express faith through ministry and will have opportunity to do so,
- you will receive support as you continue in your role as your

child's primary spiritual teacher,

- your child will participate in and become more familiar with our Episcopal tradition of The Prayer Book,
- your child will be encouraged in the belief that we are all members of the universal Church and that through that heritage we are taught and sustained.

Support for Parents

The focus on parental support is one which we will be emphasizing this year. We also are exploring new ways to communicate with parents about exactly what we are doing in Sunday School and what resources are available.

Another area we are looking at closely is how we as teachers show God's love. We will look for the needs of the individual child within the great numbers and the busy excitement. We will be intentional about making connections with the children. We will in our teaching and by example try to help the children of our parish treat each other with respect and kindness.

Take joy!

—Ethel Ware Carter

[Mrs. Carter chairs the Children's Christian Education Committee of the Vestry is a long-time Sunday School teacher at All Saints' Church, Atlanta]

GRAY HAIR IS A CROWN OF SPLENDOR

When I woke up this past Wednesday morning, I looked forward to a quiet, low-key 40th birthday. To my extreme surprise and, yes, delight, that is not what I got. I want to thank everyone who participated in Wednesday night's shenanigans. It was all great fun. I cannot remember the last time I have laughed as much as I did that night. And to think I was under the impression that the youth ministry day's McDonald's video clip had long ago been lost. Think again.

As many of you have reminded me, forty is not old. I could not agree more. However, I have found it to be a most confusing age. You see, I feel like I'm still 19, can act like I'm 12, and most assuredly metabolize like I'm 40. But as our own Chuck Murphy once told me, "Growing old is not for wimps."

Actually growing older at St. Andrew's is not so bad. I am convinced of this because of the beautiful example set by some of our members.

Did you realize we have almost 100 members who are at least 75 years old? About sixty of them are

still quite active at St. Andrew's. Several come to Wednesday and Sunday services. Many participate in ministries ranging from choir to office assistants. In a culture that idolizes youthfulness and considers anyone over 65 no longer useful and productive, our senior members at St. Andrew's certainly swim against the current of popular opinion.

Who among us does not hope to imitate the pattern of graceful living that so many have put before us? It would be a precious gift to follow the example of Moultrie Moore's humility, of Florence Moore's kindness, of Ossie Hamlin's wisdom, of Sarah Hamlin's devotion, or of Katherine DuPre's faithfulness, to name but a few. Our senior saints illustrate the biblical truth, "Gray hair is a crown of splendor; It is attained by a righteous life." (NIV, Proverbs 16:31).

Thank you all for making my fortieth so much fun. And thank you, senior saints of St. Andrew's, for making increasing years an exciting possibility instead of a dreaded inevitability.

— *The Rev. Terrell L. Glenn, Jr.*
Rector, St. Andrew's Church
Mount Pleasant, South Carolina



AN AMUSING STORY

LORD ABERDEEN, Viceroy of Ireland from 1905, and Lady Aberdeen were a thoughtful pair, but they never really understood the Irish. When they visited the Anglican and Roman Archbishops of Armagh, they somehow felt it would be tactless to let either prelate know of their visit to the other one. So having lunched at the Palace with the aged Protestant Archbishop Alexander and his unmarried daughter Nell, who did hostess for him now that the hymn-writing Mrs. Alexander was dead, the Viceroy and Vicereine suddenly took their leave without saying where they were going. They then drove round to the opposite side of Armagh city to have tea with the Catholic Archbishop, Cardinal Logue. To their great surprise, on arriving at the Cardinal's residence, they found Nell Alexander there, waiting to pour out tea, having been asked by the Cardinal to come and do hostess for him.

—*Taddled by Henry S. Lynn, Jr.
from Mark Dence-Jones*

Twilight of the Ascendancy, 1987

CIVILITY

"I THINK IT IS VERY important not to lose sight of the fact that there is a vast center within the Church, comprising people who can talk with one another civilly and have a profound sense of being one Church."

—*Presiding Bishop
Frank T. Griswold,
in The New York Times*

WELLS OF COMFORT

ON A WEEKEND OFF we settled on Wells, for no particular reason, and found ourselves at the Sunday-morning Communion Service in the cathedral. I am not, as a general rule, very enamoured of cathedral worship, which is often self-consciously immaculate, but Wells provided an excellent example of how it can be done really well. From the greeting at the door to coffee and biscuits afterwards, it represented the ideal marriage of friendliness and dignity.

We had, as one would expect, fine choral music, but we also had a challenging and animated sermon, and the Service beautifully celebrated by the cathedral chaplain.

—*David Winter,
former BBC religion commentator
in Church Times, 29 May 1998*



SAINTS AND THE EPISCOPAL CHURCH

WE SING ABOUT saints, name our churches for saints, and study the lives of saints. Still many of us do not know how our Church defines a saint. In the New Testament all Christians are called "saints." On All Saints' Day, we remember all faithful Christians who have died. The Roman Catholic Church has a very specific and complex method of "canonizing" a saint, but the Episcopal Church does not. We only restrict the term to those members of the Body who have especially distinguished themselves by their witness to Christ.

Examine the present American Prayer Book, pages 19-30. Note that for New Testament saints it will say something like "Saint Andrew the Apostle." For others it will say something like "Francis of

Assisi, Friar, 1226." Does the date tell us the year of his birth or death? Both! For the Christian, death in this life is our birthday in eternity.

Our Prayer Book lists the Apostles and Martyrs of the New Testament: outstanding men and women who were recognized by the universal church before the English Reformation; and after that time, only persons in the Anglican tradition, and after the Revolutionary War (mostly Americans). The Saints you see listed in our Parish Calendar as Bl. (Blessed) are those, for the most part, who are not recognized by the universal Church and in some cases are only venerated by the American Province of Anglicanism. That is not to say that we disregard all other saints. It only means that there have been too many to print them all, even if we knew them all. Do you know a saint who lives today?



— St. Mary's Church
El Dorado, Arkansas

ANNIVERSARY

ON CHRISTMAS EVE 1998, St. John's Tuckahoe, Yonkers (Diocese of New York) will commemorate the two hundredth anniversary of the first Service held in the newly-constructed St. John's Chapel. The total cost was 203 pounds 4 shillings and elevenpence, fully paid for by that Christmas 1798. This is one of the few early American churches that has not been torn down and rebuilt.



While the structure has been several times enlarged over the centuries, the original walls and roof beams remain, with their wrought-iron nails, hand-hewn timbers, and wooden pegs. The present windows contain a reproduction of 18th century glass. The Holy Table of the original building has survived and now serves as the Credence Table in the Sanctuary. St. John's Chapel, at first a subsidiary of St. John's Church, Yonkers, N.Y. (1693), became a parish, St. John's Tuckahoe, in 1853.

—William F. Carnes

POWERFUL

THERE IS A STORY about four men on an airplane—a pilot and his three passengers. One was a boy scout, one a priest and one the head of a powerful nation. Suddenly, in mid-flight, the plane developed engine trouble. The pilot announced to the cabin, "Make preparations! the plane is going to crash. We have only three parachutes, and there are four of us!" The pilot said, "I have a wife and new baby twins. I must survive!" With that, he grabs for one of the parachutes and jumps from the plane. The powerful leader then jumps forward and grabs for the second parachute, announcing, "I am a great and powerful leader, and millions would suffer if I die!" And he jumps out. Trying his best to project a calm and peaceful voice, the priest says to the boy scout, "Young man, I am not a very important man. I am retired; I have no family left; no one would miss me. You are still young and you have your whole life ahead of you. You take the last parachute." With this, the scout, even calmer than the priest, retorts, "There's nothing to worry about, Father, no problem. The world's most powerful man jumped out of the plane wearing my backpack!"

—The Rev. John C. Rivers
St. Paul's Church, Edenton, N.C.

ABOUT HALLOWE'EN

HALLOWE'EN IS THE Eve of All Hallows—that is, All Saints'—Day. This ancient observance has been getting a bad rap lately, denounced by some churches as a participation in Satanism. However, much of what is said is erroneous.

The probable origin of Hallowe'en is the Celtic festival of Samhain, celebrated on October 31 as a prelude to the Celtic New Year on November 1. On Samhain, the Celts believed, the dead returned to their former homes for an evening, the world paused, the hearth fires were put out, and everyone awaited the regeneration of the creation. A huge bonfire of sacred oak branches announced the beginning of the New Year. Crops, animals, and even (it is said) human beings were sacrificed in it. Hallowe'en's orange and black colors remember the darkness and the fire, and the frightening things recall people's emotions, which probably included considerable fear and terror, followed by relief.

Samhain was so beloved that the Church created All Saints' Day to redirect and complement it. Since Christ had conquered the

powers of darkness and revealed the old gods to be nothing, Samhain's fearsome aspects became more playful: the jack o' lantern, which scares people with a pumpkin, is an example. The offering of food to the dead became a sharing of food by the living in the custom of trick or treating. The night of bonfires and fun ended with the Feast of All Saints, which celebrates the union of the dead and the living in Christ. Hallowe'en is not about Satanism.

—The Rev. William C. Morris



MUSINGS

AT A CHURCH in Virginia, the congregation had barely finished singing the first stanza of the hymn when tears began streaming down my face. My voice cracked as I finished the lines (Hymn 405 in the 1940 Hymnal):

*I sought the Lord and afterward I
knew He moved my soul to seek him,
seeking me; It was not I that found, O
Savior true, No, I was found of thee.*

*Thou didst reach forth thy hand
and mine enfold; I walked and sank
not on the storm-vexed sea, 'Twas
not so much that I on thee took hold,
As thou, dear Lord, on me.*

God is sovereign and man is radically sinful. Ask yourself this: absent a change of your heart, would you have ever chosen God? Fortunately, the Scriptures give us an answer: *Ye have not chosen Me, but I have chosen you.* (John 15:16) Article 17 of our Anglican Thirty-nine Articles calls this truth a "sweet, pleasant, and unspeakable comfort to godly persons." It is comforting to know that we are not Christians by chance, but have been chosen by a loving God.

*According as He hath chosen us in
[Christ] before the foundation of the
world.* (Ephesians 1:4)

— David Williams
in St. Andrew's Messenger
Fort Worth

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ANOTHER EVANGELISM SUCCESS!

LOCATED JUST TWELVE BLOCKS from the White House, St. Thomas' Church dates from the last decade of the 19th century and has a distinguished history. Franklin D. Roosevelt served on the Vestry during his first stay in Washington and as Honorary Warden while President.



An arson-set fire destroyed the Gothic church in 1970. The decision was made not to build a new church but, instead, to convert the former Great Hall into a worship space and to create a park in the

place where the church had been. Membership declined, and by 1990 the parish faced a forced closing within five years. Under the leadership of the Rev. James C. Holmes since 1992, the parish has enjoyed the following increases: 74% in membership; 47% in attendance; 220% in pledging.

Marcia Sartwell, editor of the *St. Thomas' Bulletin*, credits openness, inclusivity, diversity and outreach as traits which have encouraged growth—and the Holy Spirit! Her comments to TAD were spurred by her reading about the *Latitudinarians* (Pentecost 1998) and evangelism success in the Diocese of Alabama.



BOND

King David said of his departed son, "He cannot come to me but I can go to him." We can expect to be united with our loved ones in a more perfect way in the next life. Here in this life the bond between human beings can never be complete. In the next life all things will be made complete and whole.

— The Rev. Richard Phelps
Church of the Good Shepherd
East Chicago, Indiana

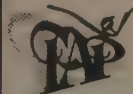
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"I hereby give, devise and bequeath to the Society Promoting and Encouraging Arts and Knowledge of the Church (SPEAK), a not for profit corporation, with the present address of 805 County Road 102, Eureka Springs, AR 72632-9705 and its successor, the greater of \$_____, or _____ percentage of my gross estate, to be used in such manner as determined by its trustees."

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Please write The Anglican Digest, 100 Skyline Drive, Eureka Springs, Arkansas 72632 or call (501) 253-9701.

AN ADVERTISING TIP

Dear Canon Barbee,

I just wanted to let you know that the little announcement in TAD brought an overwhelming reply from all over the USA. We have received orders for a total of 25,000 crosses and orders still keep rolling in. Thank you! — E. Laird Mortimer, Connecticut

TAD is supported by contributions and a number of advertisements which, like TAD, seek to serve the Anglican Communion. Advertising information is available from TAD, telephone 501-253-9701.



AND IN ALL PLACES



◆ **AMIDST PROCESSIONS** of colorfully vested bishops and choirs, the newest Province of the Anglican Communion was inaugurated: The Anglican Church of the Central Americas. The Most Rev. Cornelius Wilson, Bishop of Costa Rica, was elected Primate of the 37th Province of the Communion.

◆ **THE AUSTRALIAN GENERAL SYNOD** began moves to open the episcopate to women and also will consider alternative forms of episcopal oversight to those who would not accept women in this order of ministry.

◆ **THE ANGLICAN CHURCH OF KENYA** is now the name of what was previously the Church of the Province of Kenya.

◆ **THE DAUGHTERS OF THE KING**, a 113-year-old lay religious order for women, is adding chapters at the rate of a dozen a month. This organization, which is the fastest-growing in the Episcopal Church, eschews fund raising and does not take stands on "issues". Rather, it promotes prayer, service, and evangelism. To learn

more about the Order, call the national office in Marietta, Georgia at 770-419-8580. Highly recommended!

◆ **THE DIOCESE OF THE SEYCHELLES** took to the road to raise money for the Lambeth Conference. Starting from St. Paul's Church in Victoria, marchers of all ages braved the elements to put their best foot forward for the Lambeth Walk to Holy Saviour's Church at Anse Royale.

◆ **GENERATION X** is the target for evangelistic work being led by a group of clergy under the age of 35. At a gathering at Virginia Seminary in June sponsored by the Church Pension Fund, 135 priests heard talks by the Presiding Bishop Griswold, Dean Paul F. M. Zahl, and others. For more information, contact the website at (www.youngpriests.org) or write the Presiding Bishop's office.

◆ **"WE WOULD SEE JESUS"** is the title of this year's Eckhardt Lecture Series at St. David's, Austin, Texas. The Rev. John R. Claypool will speak Nov. 20 and

21. For more information, telephone 512-472-1196.

◆ **BUT THE METHODISTS ALREADY DID IT!** "Worship Beyond the Prayer Book" is the theme of a liturgical conference at Berkeley, California scheduled for January. Speakers promise to assess pressures for change and consider how the Church might be maintained without the Prayer Book.

◆ **A CHURCH IN NORFOLK,** England wants to say "thank-you" for the gift of £10,000 toward its church-roof appeal. But it doesn't know whom to thank. The churchwarden found the money in cash packed through her letter box marked "For Pat, for the church roof." There was no signature.

◆ **ST. JOHN'S PARISH,** Elora, Ontario, will inaugurate an annual lectureship on Oct. 4. The lectureship has been established by family and friends of the late Rev. Dr. T. W. Smyth. The first lecturer will be the Rev. Dr. David Scott, Professor of Systematic Theology at Virginia Theological Seminary and Chair of S.E.A.D.

◆ **SAVING ST. HELENA'S:** The parish in Beaufort, S.C. has raised \$4 million toward their goal of \$2.5 (!) to preserve and expand their historic buildings to accom-

modate unprecedented growth. The Rev. Frank F. Limehouse, III, is rector.

◆ **A VERY PUBLIC DENUNCIATION** of controversial American bishop John Spong came from the pulpit of St. Paul's Cathedral in London. "He has gone far beyond anything that is acceptable in the teaching and ministry of a bishop," said Canon Michael Saward, hoping to send encouragement to the great majority of orthodox Anglican believers worldwide.

◆ **ST. MARY'S CONVENT,** Peekskill, N.Y., offers a number of open retreats throughout the year. For information contact the Guest Mistress at St. Mary's Convent, John Street, Peekskill, NY 10566; telephone 914-737-0113.

◆ **AMERICAN CLERGY** who feel overworked should consider Church of England's Adrian Sullivan in the Diocese of Lincoln. This young minister is vicar of 11 churches in a rural area of 40 square miles with a population of 2000. He takes six services each Sunday on a rotating basis. In the deanery as a whole, there are five clergymen ministering to 44 churches.

◆ **IN THE SPACE** of three months, three Bishops were conse-

crated in Japan's Anglican Church, the Nippon Sei Ko Kai. It has been said that Japan is the Mount Everest of Christian Missions and Evangelism.

✦ **DR. PAUL THOMAS**, for 37 years Organist and Choirmaster of the Church of St. Michael and All Angels, Dallas, was honored with an oil portrait which will be placed in the church's music room.

✦ **AN OUTDOOR EUCHARIST** for the homeless is held on Boston Common each Sunday. The Rev. Deborah Little of Boston's Cathedral Church conducts the service for a congregation which numbers 30-100. After Holy Communion, the cloth covering the portable altar comes off, transforming it into a lunch table. Donated clothes, legal advice, and health care information are also available at the outdoor church.

✦ **EASTER MORNING** saw the Service of Rededication of Christ Church Cathedral, Cincinnati, Ohio. More than 700 parishioners packed the renovated church for a moving service of Holy Communion. The Dean, the Very Rev. James Leo, having overseen this ambitious project, retired in May.

✦ **EPISCOPALIANS** in Sheldon, S.C., gather once a year to worship at a church which no longer exists, bringing lawn chairs, blankets, and picnics to the oak-shaded ruins of the old Sheldon Church. Built in the mid 1700s, the church was burned by the British in 1779 and the rebuilt church was torched by General Sherman's troops in 1865.

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★ **POPE "POPES" AGAIN:** Clarence Pope, the former bishop of Fort Worth, has become a Roman Catholic for the second time since his retirement. Upon his retirement in 1995, he and his wife were received into the Roman Church. By August of that year, he had withdrawn his resignation from the Episcopal House of Bishops, saying that he felt guilty about abandoning the Episcopal Church. This spring, the couple returned to Communion with Rome.

★ **IN AN EFFORT** to cut down on the tourist crowds and reclaim the church for prayer, Westminster Abbey is charging visitors £5. People who wish to pray enter free through the "pilgrims' door." Since the funeral of Princess Diana and the opening of the "Chunnel," as many as 17,000 visitors a day were using the Abbey as a waiting room for the nearby train and for a look at the piano used by Elton John (it is no longer there).

★ **PARDON US?** "The Cathedral will be closed on Thursday in observance of the Feast of the Ascension."

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Church of England services within three years, despite protests from those who claim it is confusing and divisive, including the Bishop of Norwich who claimed that the traditional Prayer Book version was known universally (witness the congregational response at the recent State funeral) and remained "a landmark of great importance for the soul."

★ **TWO FIRSTS:** The Rev. Nancy Hood became the first woman rector in the Diocese of Dallas when institution ceremonies were conducted at St. Paul's Church, which was founded

by Deaconess Lillian Crow in 1946; and the first woman priest in the Diocese of San Joaquin, the Rev. Linda G. Robinson, will serve at the Church of the Holy Family, Fresno.

◆ **A TIP OF THE BIRETTA** to *The Record*, the newspaper of the Diocese of Michigan, which received nine awards from the Episcopal Communicators and the Associated Church Press, including "best diocesan newspaper" in one of two circulation categories.

◆ **TWO NOVICES** were received in the Society of St. Margaret. Sister Karen and Sister Teri will receive training in the Convent in Boston before being received as Postulants. Sister Brigid made her Life Profession in the same order on Ascension Day.

◆ **561 MILLION** copies of the Holy Scriptures were distributed last year by Bible Societies throughout the world. Greatest distribution was to South America and to the former Soviet Union.

◆ **THE BELLS OF ST. MARY'S:** St. Mary's, Kansas City, was enriched by the gift of 25 chimes, 25 celestial bells, and 25 harp bells through the generosity of Mr. Creed Freeman of Doyles-

town, Pennsylvania in memory of Gary Miller, Carillonneur Emeritus. The Rev. Bruce Rahtjen, Rector, said that the new total of 405 bells made this the largest church carillon of its type in the world.

◆ **KATHLEEN M. WIESE**, a member of The Most Venerable Order of St. John of Jerusalem, was promoted to Dame of the Order of St. John in the Queen's Honor list. John W. Kilgore, M.D., also of St. Louis, was promoted to knight.

◆ **"WHAT IS A CATHEDRAL?"**, an article by the Dean of the Cathedral in Salt Lake City (IV TAD 98) appeared originally in *Diocesan Dialogue*, the Rev. Jeffrey E. Sells, Editor. TAD regrets the unintentional credit omission.

◆ **"NO BISHOP** speaks for any congregation, let alone a diocese. So if that bishop has this or that view on some matter, he speaks only for himself. The Church is not being led in any so-called "liberal" direction simply because it is almost impossible to lead the Church of England in any direction whatsoever," quoth Bishop Gavin Reid.

◆ **KEEP THE FAITH**—and share it too.—Editor. ✚



NORTHERN LIGHTS



IN THE PRAYER BOOK, the structure and character of the service is determined, in the end, by a doctrinal and devotional logic—which is to say that the services are designed to best help you encounter God in Word and sacrament. One part of that logic is that the service should contain a Confession because, according to Biblical and catholic doctrine, even baptized Christians sin and they should seek God's forgiveness before they come to the Lord's Table. As the Epistle of James puts it, "Draw nigh to God, and he will draw nigh to you . . . humble yourselves in the sight of the Lord, and he shall lift you up." (4:8–10) The *Book of Alternative Services* (BAS, Anglican Church of Canada) on the other hand subscribes to a scholarly theory of the 1940s that what makes a Eucharist authentic is that it should have a certain structure which, it was hypothesized, was common to early Christian liturgies.

Dom Gregory Dix

Dom Gregory Dix, who popularized this theory, argued that these early liturgies did not all have a Confession and so Confession was not an essential element in the Eucharist. Because for him

the Bible and its doctrines were secondary in deciding the character of Church services, the Bible teaching about the necessity of repentance did not concern him. Moreover, he spun his hypothesis without really acknowledging the scantiness of the documents he was working from or our almost complete lack of knowledge of the context in which they were used. He did not consider the strictness of the penitential discipline that Christians were required to undergo in those days, a discipline that these early services certainly assumed. His hypothesis was a triumph of form over content.

Lytton Strachey

Lytton Strachey was wise about this sort of scholarship: "Facts relating to the past,' he said, "when they are collected without art, are compilations; and compilations, no doubt, may be useful; but they are no more History than butter, eggs, salt, and herbs are an omelette." "As well to start with a string of sausages and reconstruct the pig." In any case, Professor Dix seemed not to want to admit development in the Church's understanding of liturgy.

Dix believed that his understanding of structure is the ab-

solute and authenticating principle of the liturgy. The BAS has taken his theory up with enthusiasm, conveniently ignoring the question of whether those early liturgies had, in the context of the penitential disciplines of the time, any devotional or doctrinal logic of their own. As a result, in the BAS the Confession is a disposable element in the Eucharist, and is in no way essential to it: the Confession is *required* in the Eucharist only on Ash Wednesday. At all other Eucharists it may be omitted; at Baptisms, Confirmations, Marriages, Funerals, Ordinations, and at the Easter Vigil, it *must* be omitted. Even the pseudo Prayer Book rite in the BAS has been reordered to conform with this supposedly authenticating shape, denying the Prayer Book's theology of itself and its inner logic—a whitewashed sepulchre if ever there was one. While the B.C.P. has been much derided for its supposed inflexibility, its apostolic principle that “all things done in the Church ought to be done for edification” (p. 717) is in fact much more flexible than the dogmatism of Professor Dix's theory of liturgical shape.

Curdled Milk

So we see that if we abandon, as the BAS does, the Prayer Book principle that all things done must

be done for edification, we find ourselves substituting for the Bible various questionable theories about the way the Church behaved in the past. (I suppose we can be grateful that the BAS does not revive such early Christian practices as the baptism of the dead or the exorcism of curdled milk!)

I have been arguing so far that the most serious problem with the Book of Alternative Services is that it has abandoned the controlling principle of the Prayer Book, that liturgy must serve the Word of God as He has revealed Himself in the Bible. This I believe is the most serious thing at stake in our fight to save the Prayer Book. That is not to say that it is the only thing; the loss of common prayer and the loss of the luminous language of the Prayer Book, for example, are extremely serious matters as well and are not to be compromised. But I think that it is important that the Society continue to press this point about saving doctrine because it is a point on which, I believe, the majority of Anglicans would agree. The difficulty with arguing in favour of the language of the Prayer Book is that one so rarely wins a convert: those who have not ears to hear are not to be convinced by argument.

Not A Museum

And yet I think that there are

many things we might consider doing to show the Church that we are more than a museum society. My first proposal is the most controversial and I advance it merely as an idea for discussion. (We must be careful to maintain the unity of the Society and we must avoid internal divisions over secondary matters at all cost.) While I think that ultimately our goal should be the reestablishment of common prayer (when the Church's current flight from revelation has ended) I think it would be naive to think that we will see the end of multiple vernacular liturgies in the next twenty-five years. In the meantime can we not do something for those parishes which have settled on a compromise mix of Prayer Book and alternative liturgies?

Few Prayer Book clergy can or should ban an established once or twice a month modern-language liturgy the moment they arrive in a new parish, and I think it would be irresponsible for Prayer Book clergy to limit themselves to parishes where the BAS has never been introduced—like injured ducks swimming in an ever shrinking circle of water as winter approaches. Would it not be worth producing ourselves a single booklet with an imaginative modern-language eucharist based on Prayer Book principles as an alternative to the al-

ternatives? Not only would such a booklet be a theologically sound option for those who are occasionally using the BAS but who are unhappy with its teaching, but with 'Prayer Book Society of Canada' emblazoned on its cover, it would make plain to moderate Anglicans that perhaps there *are* theological issues at stake here.

It would of course have to be prefaced with an essay stating its limited purpose and intention so that no one would think that the Prayer Book Society has gone soft on the Prayer Book or the principle of common prayer.



— *The Rt. Rev. Anthony Burton
Bishop of Saskatchewan is the
Digest's Canadian correspondent*

EQUALS

I like pigs. A dog will look up to you;
a cat will look down on you;
however, a pig will look you eye to
eye and know it has found an equal.

—Winston Churchill

*Taddled from Cathedral Chimes
Hastings, Nebraska*

The Story Behind the Hymn

I LOVE TO TELL THE STORY

ARABELLA KATHERINE HANKEY (1834–1911) was a London banker's daughter who became, with her sister, an enthusiastic Sunday School teacher at St. Peter's Church, Eaton Square. Many Episcopalians remember with fondness her children's hymn, "Advent Tells Us Christ Is Near" (#235 in *The Hymnal* 1940, unfortunately omitted in *The Hymnal* 1982), which teaches the Christian Year in a most charming way.

But the same audience might be surprised to learn that she also wrote a popular hymn not usually associated with the Anglican Church, "I Love To Tell the Story," which grew out of her own experience.

Miss Hankey was 18 when she started a Bible study for London shopgirls which had an immense and long-lasting influence. Some of the members became permanent religious workers. She later started a Bible class among her own social class at St. Peter's with similar results.

The hymn-writer became deeply interested in the missionary work of the Church of England as a result of a trip to South Africa.

When she returned to London, her vicar, the Rev. G. H. Wilkinson (later Bishop of Truro), became a much valued pastor, friend, and guide. To the foreign mission cause she contributed all the royalties of her various publications, including a poem from which this hymn, written for St. Peter's, is excerpted, entitled, "The Old, Old Story." The hymn still stirs profound memories among many Christians of many denominations.

I love to tell the story
of unseen things above!
Of Jesus and His glory,
of Jesus and His love. . . .

And when, in realms of glory
I sing the new, new song;
'Twill be the old, old story
That I have loved so long!

I love to tell the story!
'Twill be my theme in glory:
To tell the old, old story
Of Jesus and His love.

Miss Hankey's ability and her consecration to service made her an exemplary communicant of the Church of England.





HILLSPEAKING

THIS ISSUE OF "HILLSPEAKING" is devoted to reminiscing about the 45th anniversary of the EPISCOPAL BOOK CLUB, founded in Nevada, Missouri, in 1953 by the Rev. Howard Lane Foland (1908–1989), then rector of All Saints' Church. The first two selections, for the autumn and winter of that year, were Massey Shepherd's *The Worship of the Church* and J. L. C. Dart's *Grace and God's Plan of Salvation*. There have been 193 titles selected since those first two.

My personal involvement with the Book Club began six years later when Patient Wife and I and our two daughters were confirmed by the Right Rev. Charles J. Kinsolving III, Bishop of what was then known as the Diocese of New Mexico and West Texas. We had been instructed by the Rev. Reginald Thomas Milburn, then vicar of Christ Church, El Paso, now retired and living in Florida. He started us out on the right path by giving us a "subscription" to *The Anglican Digest* and a membership in the Episcopal Book Club as was his wont with all new confirmands.

TAD and the EBC membership followed us from El Paso to LaHabra,

California, and thence to Riverside. We enjoyed both and were faithful readers of each new Book Club selection. EBC and TAD became a part of the fabric of our lives.

In 1971 when I was preparing to retire for the third time (I have always had trouble with retirements), Patient Wife and I agreed that we were much too young to sit on the front porch of the house we had just bought in Grants Pass, Oregon, and watch the Rogue River wend its way to the ocean. In the late summer of '71 we drove east to ask Father Foland if he could use us as volunteers if we moved to Hillspeak.

He said he could and we did. We sold the house in Grants Pass (we never lived in it), packed up our worldly possessions and arrived in Eureka Springs on the 4th of July 1972. Thus began more than a passive relationship with EBC and TAD.

The first book I read for Father Foland was Aelred Squire's *Asking the Fathers*, which became the autumn selection for 1973. I very quickly learned that my approval of a book did not necessarily mean that it would become an EBC se-

lection but that my thumbs down because a book was dull or pretentious or one that I just could not get into likely meant that it would not be selected.

By the time of my fourth "retirement" in 1994 (as the Resident Manager) I had read a goodly number of books for the Book Club and my judging of them—for good or ill—had some small bearing on whether or not they became EBC selections.

Now, thirty-nine years after reading my first selection, I still sometimes have occasion to pass judgment. The present director of the EPISCOPAL BOOK CLUB, Canon Barbee, follows the Founding Father's dictum that my approval does not necessarily mean a selection—but my thumbs down is most times a reason not to select the book.

—*The Trustees' Warden*

I pray that none will be
offended if I seek to make
of the Church an inn where
any and all are to be
received joyously, rather
than a cottage where some
few friends of the family
alone are received.

—*Richard Hooker*
Taddled from All Saints', Ventura

ALL PRAISE TO GOD

Let us, with a gladsome mind,
Praise the Lord, for he is kind:

For his mercies aye endure,
Ever faithful, ever sure.

Let us blaze his name abroad,
For of gods he is the God:

He, with all-commanding might,
Filled the new-made world with
light:

All things living he doth feed,
His full hand supplies their need:

He his chosen race did bless
In the wasteful wilderness:

Let us then with gladsome mind,
Praise the Lord, for he is kind.

—*John Milton*

HIS HOUSE, OUR HOME

There are a hundred touches of
kindness that come to us every day
to tell us that we are not orphans
or outcasts upon the earth. Every
trace of order, every gleam of beauty,
every provision of bounty in the
natural world, is an evidence that
it is God's house.

—*Henry van Dyke in*
The Upward Path

Theses from our Cathedral Door . . .



THE PASTORAL MOMENT

THERE IS A PASTORAL MOMENT within the Anglican tradition that is to be claimed and treasured. By "pastoral" I mean an interest in the whole person, which involves both the hope of healing and the integration of disparate insights in service of the person's good. By "moment" I mean a deep current or constitutive substratum which creates our identity.

The pastoral moment goes way back in our history. From Chaucer's Poor Parson in *The Canterbury Tales* (14th century) to Oliver Goldsmith's *Vicar of Wakefield* (18th century), the portrait of pastoral care has been one of selflessness, compassion, and sincere devotion.

In our century the pastoral moment has been deepened by a healing insight and also by an integrative insight. The healing insight has been represented among American Episcopalians by Agnes Sanford, by the contribution of Sam Shoemaker to the development of AA, and by the quiet work of the Order of St. Luke, to name only a few. In Australia Canon Jim Glennon has ministered the healing power of God at Sydney Cathedral. In England the healing pastoral moment was embodied in

the work of Dr. Frank Lake, who died in 1981.

Dr. Lake's ministry brings to mind a second adjective to describe the pastoral moment within Anglicanism. This second adjective is integrative. Lake used resources as disparate as the "object relations" school of psychological treatment, the charismatic renewal, and Luther's theology of the Cross. He sought to bring to bear any possible helping insight as ultimately God's helping insight.

We can take pride and also comfort in the pastoral tradition, healing and integrative, of our Church. It is synthetic, rather than contrarian. It seeks to build bridges between science and faith in the integration of care. It takes to heart the Apostle Paul's declaration that "in Christ all things hold together" (Colossians 1:17). Do you not think we could draw on our pastoral legacy just now?



Paul Zahl

—The Very Rev.
Dr. Paul F.M. Zahl
Dean, Cathedral
Church of the
Advent, Birmingham,
Alabama

CONSOLATION

IT IS IMPOSSIBLE TO over-estimate the influence of the Church's routine of prayer and good works . . . the effect upon imagination and conduct of the liturgy, with its piercing and affecting phrases, repeated Sunday by Sunday . . . the consolation and comfort of the last collect before the closing of Evening Prayer: 'Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ.'

These things have for us today the pathos not only of the unbelieved but of the almost forgotten. In their day they supplied a system of belief, making a whole world of experience within which to live, giving satisfaction to the inmost impulses of the heart while not disturbing the critical standards of the mind, setting a guide to conduct in all the concerns of life, instructing in duty to God, one's neighbor, and oneself, offering such consolation as nothing else in grief, in sickness, and in the hour of death.

— A.E. Rouse

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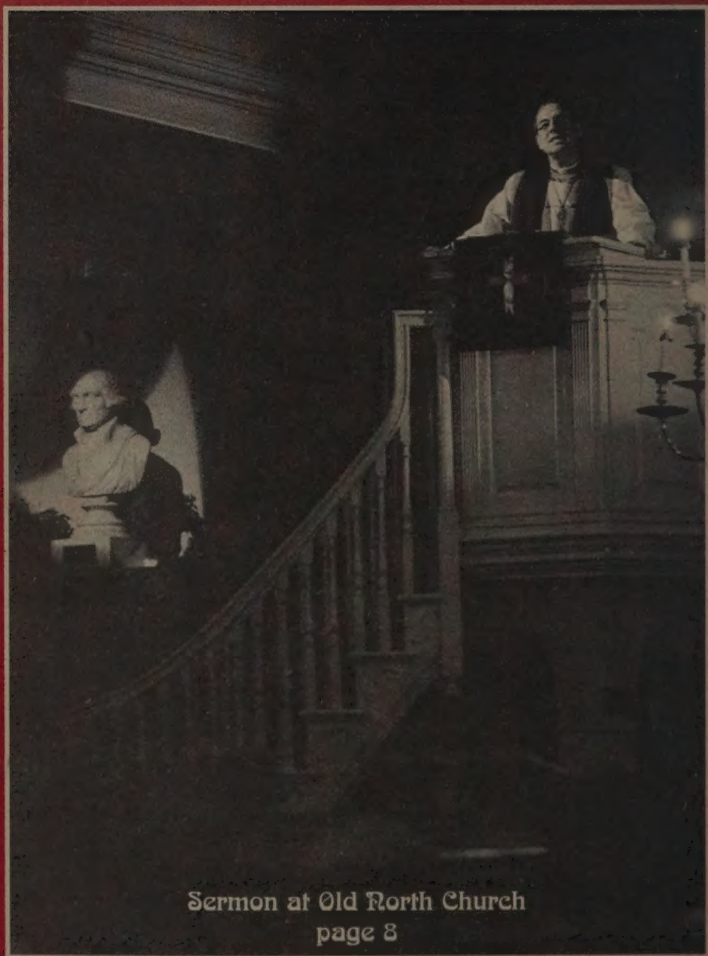
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